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Ruri, the next village to Kurtatchi, there was a girl of rank for whom this should have been done, but the proceedings were reduced to a short period of seclusion and the cooking of the *pipiro*. It would have been performed for Nawi at Kurtatchi, a much more conservative village than Ruri, had it not been that the village was engaged in preparations for the *watawutʃ*, this involving modification of the first menstruation rite, since it is strictly taboo to 'go up bananas' under these circumstances. The following account of what actually took place is transcribed from my diary.

FIRST MENSTRUATION CEREMONY AS PERFORMED FOR NAWI

September 12, 1930. On my walk round the village this morning I found all the women greatly excited, because it has just been discovered that Nawi has started her first menstrual flux. This had been anticipated for several months, and the women had often told me that it was sure to happen soon. They had been very much looking forward to it, and are very disappointed that the banana-palm ceremony cannot be held because the time is approaching for the holding of the *watawutʃ* ceremony.

All the older women went into the bush and gathered quantities of cordyline leaves, which they must wear tucked into cane girdles at their waists during the ceremony. Nawi remained in her mother's hut. Her friend Kiots, with whom she generally goes about, is staying in the hut with her. Kiots experienced her first period some months ago, but the banana-palm ceremony was not held for her because she is a commoner. She is keeping Nawi company now out of friendship, not ceremonially. The two little girls who are her official companions are Talewu and Beawon. Talewu is the *mami*. Talewu is the daughter of Poa, Nawi's father, by another mother, who is sister to Nawi's mother (by the same father but a different mother). Nawi calls Talewu *kiar* (sib of the same sex). It follows that Talewu belongs to the same clan as Nawi, viz. Naboin. But Beawon, who is not related to Nawi (there is no relationship term used between them), belongs to the other clan, Nakarib. This is contrary to the information given me previously by Pari and other women, who said that the two little companions of the girl must belong to the same clan as herself. It would thus seem that in this, as in many other particulars, the rules are not strictly adhered to.

All the people of the village, men and women, members of both

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All the people of the village, men and women, members of both clans, are fasting. Bwapip (one of the younger men) says he does not intend to fast; he is going to eat taro and drink water. The women are very angry with him; they say that if he does it will bring some terrible disaster on the village. I think he is bluffing, and will not have the courage to break the taboo, or, if he does, it will be in secret.

I visited Nawi in her mother's hut. She was lying on the plank which forms her bed, with a woman's hood across her body. Beside her were bunches of leaves, which covered her genitals. The three girls were sitting beside her. Various women came in at intervals and sat chatting for a while. All the women are wearing girdles of banana fibre with cordyline leaves tucked into them at the sides and in front.

September 13. A crowd of women are keeping Nawi company, and more are grouped on the women's verandah outside. The men are all lounging about the village, and no one is doing any work. Nawi spends most of her time dozing. When she has to leave the hut to relieve herself, she puts on a long hood, and both little girls, also wearing hoods, go with her. Ira and Poskea (two of the younger women) came and sat on my verandah, saying how hungry and thirsty they were. They must not eat or drink until to-morrow.

September 14. All the women of the village collected in or around the hut. Two men, Nobit and Wasē, both belonging to the Naboin clan but not related to Nawi, were inside the hut, and a number of other men, including most of the older men of the village, of both clans, were sitting or standing just outside, round the men's verandah. Three new *kōbū* had been prepared, and a bunch of roots and leaves made up beforehand (for description of this see p. 263). Nobit loosened the bundle and held it while Pasu, an old woman of the Naboin clan, sprinkled some red paint (*owan*) over it and into it. Then he held the bundle of leaves and roots over each of the three *kōbū* in turn, while Pasu poured the milk of a large number of coco-nuts through the bundle into two of them; the third was put underneath to catch the overflow. A length of bamboo was put into one of the *kōbū*, and all the women present drank some of the mixture in turns, drawing it up through the bamboo. Nawi was urged to drink freely, so were the two little girls who had been keeping her company. While we were all taking turns to drink, Pasu and Takok (Takok is Nawi's *tsubū*) lay at full length on the ground, and some of the women indulged in a little

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342 574 upright. They were then dropped into these holes and the earth pushed up round them. A band of rattan was passed round the circle of posts about half way up them. The posts were much longer at the back of the circle, nearest the house, than at the front, ranging from about 3 feet out of the ground at the back to about 1 foot at the front.

The four pigs which had been lying on the floor of the men's house since the previous day were now untied from the house-posts. Their feet were tied together ready for carrying, and a dab of red was put on their backs, just behind the head. Then for a long time nothing happened. Finally, it appeared that they were waiting because they had not enough men to carry the pigs. I asked if they would like my servant to help them, and this offer was accepted with pleasure, although he did not belong to the village. Two men went to each pig and took it up on a pole in the usual way. They lifted the pigs out of the house, carried them round outside the circle of sticks once, and then laid them down inside it, one between each post, the poles to which they were tied for carrying resting on the cane which encircled the posts, so that the backs of the pigs were touching the ground and their heads slightly raised above it, owing to the greater length of the posts at the back.

The children whose heads had been painted were now called, and told to stand on the front platform of the men's house, looking down on the pigs. There were ten of them, six boys and four girls, all under the age of ten or thereabouts. The smallest, a girl, looked hardly more than two; her mother stood below the platform holding her hand. Unfortunately, I have no information as to [183] what was the reason for the appearance of the children, or why girls were included in a ceremony for the men's house, from which their sex is excluded.

Gonu, the old man who was responsible for the building of the house, then came up with some red paint in a coco-nut shell and put it on the pigs, round each leg and along the stomach, pulling at the skin as he laid it on. It was in the form of dry powder, not mixed with oil as it is when used on the head. A spear was then thrust into each pig in turn, entering its near fore-leg, not far enough to kill it, but enough to make it squeal. The four poles with the pigs tied to them were lifted off the cane circle and thrown on to the ground near by. Then they were picked up again one by one and thrown on to the ground at the four corners of the space